natural objects before giving his finishing touches to the boy's education. In the same Upanishad we read of Indra and Virochana, representing the gods and the demons respectively, apprenticing themselves to Deva Rishi Prajapati for acquiring the knowledge of the Supreme Being.

Thirty-two years of Brahmacharya did not make Virochana quite fit for the acquisition of the sacred science and he went away contented with a false idsa of the Self, while Indra had to stay with his preceptor for a whole century till he mastered the knowledge that leads to peace and immortality.

In the *KatJiopanishad,* Yama, the God of Death, consents to instruct Nachiketa in the mysteries of the soul, only when, after offering him all the attractions of his divine palace, including all that men coveted and valued most, he saw that the young man was insensible to them and would not be satisfied with anything less than the knowledge he sought.

Yet another peculiarity of the Rishis' teachings is that certain Vedic deities such as *Indra, Prajapati, Yama* (God of Death) are made to appear as philosophers, teaching the highest wisdom to human disciples. The teachings ascribed to them must necessarily be those of

human thinkers. But
the Vedic gods are brought in apparently
to lend weight
to flu doctrines taught.
The position of woman also was
infinitely better in
the Upanishadic times than what still
prevails in the
country. The quest for spiritual
knowledge was not con-
fined to men alone. We find ladies of
exalted social rank
such as *Gargi Vachakanam* appearing and
taking prominent
part in religious assemblies, arguing,
answering, catechising,
side by side with the most learned men of
the land, confront-
ing and even dumb-founding them with
their subtle and
penetrating enquiries. We notice ladies
such as *Maitreyi,*
wife of Rishi Yajnavalkya, renouncing
worldly possessions
and absorbing themselves in religious
pursuits.